THE PACIFIC

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HOW PEACE IS FOUND.

'Tis not in seeking,
'Tis not in endless striving,
  Thy quest is found:
Be still and listen;
Be still and drink the quiet
  Of all around.

Not for thy crying,
Not for thy loud beseeching,
  Will peace draw near:
Rest with palms folded;
Rest with thy eyelids fallen,
  Lo! peace is here.

—Edward Rowland Sill.

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SOME THOUGHTS ON IMPENDING CHANGES IN OUR INDUSTRIAL SYSTEM.

In a recent sermon in London the Rev. Dr. F. B. Meyer, one of Great Britain's leading clergymen, said: "We are on the eve of one of the greatest revolutions of history. We are to see a reconstruction of society. We may defeat one combination or another, but the hour is near in which society must be reconstructed on a new model."

For some time the newspapers hereabouts have been reporting the Rev. William Rader, pastor of the leading Presbyterian Church of San Francisco, as saying that he was a socialist. Daily newspaper reports are not always reliable. But now we have Mr. Rader's own written words, in an article on "Individualism and Socialism," in which we find this significant declaration: "The mighty unrest stirring in the world phophesies the dissolution of the present order of society." A further statement is: "The changes now in progress in the body politic indicate a radical readjustment. This is opposed by the very successful. The cat purring by the warm fire resents being roused and disturbed. It does not wish to be pushed out into the storm. Successful men are perfectly satisfied with the conditions which make them successful." Mr. Rader, in his discussion of "Individualism and Socialism," states his own position as follows: "I believe in the socialism of Jesus Christ and of Christianity, of John Ruskin and of Professor Spargo. I believe in the socialism of common ownership of the material instruments of production, the common management of production, the distribution of income by common authority; in the socialism of distributive justice." These London and San Francisco words are but two of many similar declarations at the present time throughout the world. And it is evident that the time has come for careful thinking and discriminate statements on the subject of socialism.

Lyman Abbott says in his book on "Industrial Democracy:" "Many persons imagine that the wage system has lasted from eternity and will last to eternity, because they have never known any other system. In point of fact it was born about the beginning of the nineteenth century. The evils of this system are many and great, and have been often recognized by scholars of every class." But Lyman Abbott does not call himself a socialist. He has explained as follows: "Whatever evils exist in the present industrial system—and I think there are great evils—will be cured not by a denial of the fundamental rights of man, but by a clear recognition and a better protection of those rights; not by the destruction of industrial liberty, but by the development of industrial liberty; not by a continuance of the wage system with the state the only employer and all citizens wage earners, but by the substitution for the wages system, in which a few men own the tools and implements of industry and the many work with them, a system of industrial democracy, in which the tool owners will be workers and workers will be tool-owners; a state of society in which the present division into two classes, of capitalists and laborers, will come to an end because capitalists will become laborers and laborers will become capitalists. One may call this Socialism if he will. But it is voluntary not compulsory Socialism. It does not sacrifice individual liberty to organization, but makes organization at once the product and the instrument of individual liberty."

When Mr. Rader says that he believes in the socialism of Professor Spargo, and then adds, "I believe in the socialism of common ownership of the material instruments of production, the common management of production, the distribution of income by common authority," he makes it impossible to tell just what he does believe. Spargo advocates a system which he claims will not be destructive of all private property, and which will not make necessary a great bureaucratic system of government which would practically make personal liberty impossible. Quoting the common definition of socialism—into which Mr. Rader's belief seems to fall—"the social ownership and control of all the means of production, distribution and exchange," Spargo says: 'This definition certainly justifies the belief that the existence of a socialistic state depends upon the abolition of private property." And he admits that under that definition "such a vast bureaucratic system of government would be needed as would practically extinguish personal liberty."

Spargo says in his book on "The Substance of Socialism": "The state will not seek to own all the agents of production and distribution and to extinguish private property and private industry, but it will take the great agencies of life upon which all depend, and the ownership and direction of which by private enterprise is shown to be impossible without injury to society—the things which can only be used by individuals as means of exploiting other individuals—and bring them under the direction of a truly democratic rule of the workers engaged in them and the representatives of the community. It will thus set a standard of remuneration, conditions of labor and leisure time which private enterprise must accept if it is to continue to exist. * * *

"It does not involve the destruction of personal liberty and the creation of a despotic state, but proposes to leave the choice of occupation to the individual with no other restrictions than the law of supply and demand and the laws of social self-protection necessitate. It does propose to guarantee to every citizen an opportunity to earn an honest living, without degredation, and with leisure to enjoy life.

"It does not expect, nor will it attempt to override the great laws of human nature and make men equal; but it does make the proposal that all those things which deny equal opportunities and create unnatural inequalities should be destroyed."

Spargo has an ideal—a system which commends itself to many people because of its ideality. But the question is, Would such a system be workable? Then, too, the fact must not be lost sight of that Mr. Spargo is only one of many socialists, and that widely divergent positions are taken and diverse systems proposed. Most people before they commit themselves will wish to know with some exactness what it is to which they are giving indorsement or allegiance.

While Mr. Spargo thinks that under Socialism there will be considerable private industry, others do not think so.

Washington Gladden, in his book on "Christianity and Socialism," speaks of Schaeffle's "Quintessence of Socialism" as the best scientific program of socialism that he knows of and says that according to Schaeffle "there would be no more private business, no more individual enterprise." And in the opinion of many thinkers, money as well as private capital would be abolished, and labor checks used. Socialists realizing some years ago that the greatest danger to their cause came from the side of the small owner, have modified the rigors of their creed. The small owner has of late been lured and conciliated with the suggestion that many small businesses will continue, provisionally at least, under socialism.

This remark about there being no private property under socialism should not be pushed to the extreme. As Professor Rauschensbusch has said: "No one supposes that a man's tooth brush, his love letters, or the shirt on his back would ever become common property." And Colonel Roosevelt, though he might find his freedom curtailed somewhat under socialism, would always have his own real hat to toss into the ring.

In her recent book entitled "The New Socialism," which is a most scholarly and impartial consideration, Jane Stoddart says concerning Dr. Edward David's hopeful arguments in "Socialism and Agriculture." "It is difficult to see how small proprietorship could continue on the land under socialism. Who would do the work of the farm? How could there be two classes of laborers in the country, one enjoying the benefits of socialism, the other employed by individual masters? The rate of wages and the hours of work would be fixed by the State, and by the State alone at a fixed tariff could the peasant farmer sell his butter, eggs, and fowls. The conditions would become so intolerable that he would surely either revolt or demand the socialization of his land."

Writing concerning the small property owner Spargo says: "Socialism would not prevent a man from owning a horse and wagon, since it would be possible for him to use that horse and wagon without compelling the citizens to pay tribute to him." He tells us that although under socialism the great factories would belong to the people, that this would not stop a man from working for himself in a small workshop if he wanted to." Yes, but who would want to work that way? Necessarily all would be drawn into the great State machine.

When it comes to the question of the commandering of lives, modern socialists are guarded in their statements, and it is evident that the wisest minds among them are "deeply exercised by the problem of the reconciliation of personal freedom with complete state control." Kautsky says that "it is true enough that socialistic production is incompatible with full freedom of work—with the freedom of the laborer to work where, when and as he wills." But this freedom, he says, is impossible under any system, whether capitalistic or collectivist.

Writing concerning Kautsky's consideration of the questions of freedom, Jane Stoddart says: "It is strange that so able a writer should fail to recognize that the real difficulty for the impartial student is how to reconcile individual freedom with the inexorable necessity that the state should provide a sufficient service (but no more) for every calling. Demand and supply in material things would be strictly regulated by the socialist bureaucracy, and the same rule would inevitably hold good with lives.

"It is not the middle-aged, 'out-of-work' who would feel the full pressure of the autocracy, but the young man whose career was chosen for him, as far as possible with deference to his aptitudes and inclinations, but in the last resort with a view to state necessities."

It would be doing an injustice to socialists not to state that they intend so far as possible to make provision for the fullest and freest use of natural gifts and tastes. "At our primary schools," says one of their writers, "children will be carefully examined for the purpose of ascertaining how they can best serve the community. The boy with a gift for drawing will have his chance of going into an architect's office; the lad who excels in study will be marked out for one of the learned professions."

M. Deslinieres, a leader among modern French socialists, has presented a series of urgent provisional laws for the socialist commonwealth, among which we note these: "All men of full age who have not yet reached the age of retirement, are to be required to work in the public service in return for a fair salary. For those who refuse, the punishment will be confiscation of all income above the wage of a journeyman of the third class; for those of a smaller income, enrollment among the pensionaries of the social poor law. Any one who, without permission from the government, lives more than three months abroad is to lose his national rights and his property." This, along with Karl Pearson's remark that "socialists have to inculcate that spirit which would give offenders against the state short shrift and the nearest lamp-post," leads some to believe that modern socialism has not yet freed itself from those features which caused an opponent of it to say in 1848: "Socialism means that the state shall take the place of individual freedom and shall become the most frightful of tyrants."

Mr. H. G. Wells, a prominent English socialist, in his book, "New Worlds for Old," says frankly: "A state socialism tyrannized over by officials, who might be almost as bad at times as uncontrollable employers, is so far possible that in Germany it is practically half-existent now."

When we come to the question of the rewards of labor we find that very few modern socialists favor a system of equal payment for work. Dr. Menger writes of equality of payments as an idle and foolish dream. Kautsky seems to linger over the idea with considerable affection, but denies that socialists ever cherished the communistic idea of sharing equally, though he admits that people quite generally assumed until recently in Germany that socialism meant such a division. Evidently Lyman Abbot when he published a few years ago his articles on Industrial Democracy thought that this was the general idea for he wrote at that time: "Equal remuneration for all workers is palpably unjust. The worker is entitled to be paid for his work according to the benefit which he confers, not according to the time during which he is employed. The bank president's work is worth more to the community

than the bank porter's work. Justice demands that each man should receive the product of his labor because it is his labor. If that is impossible then he should receive its equivalent."

And it is right here that socialism, if it should ever be inaugurated, is going to have a thorny road to travel. It is indicated in the following by Mrs. Besant: "The impossibility of estimating the separate value of each man's labor with any really valid result, the friction which would arise, the jealousies which would be provoked, the inevitable discontent, favoritism and jobbery which would prevail—all these things would drive into the right path, equal remuneration for all workers."

Karl Marx, in his writings, assumed equal wages as a necessary corollary for the dogma of human equality.

Mr. Robert Blatchford, the noted English socialist and atheist, is perhaps the most distinguished modern advocate of equal remuneration. The theory of this school of socialists is that in the ideal community which socialism will establish every man will have all that he needs and that "it would be highly unreasonable for the more highly gifted citizens to sulk and refuse to benefit their fellows because nothing can be given them beyond the essentials of a happy and healthful life, with esteem and love to boot."

With reference to the fact that many socialist systems seek to base themselves from the beginning on love of one's neighbor and on universal brotherhood, Dr. Menger says: "It would be a dangerous error if we were to assume that even the most mighty overthrow of social institutions could essentially change the fundamental impulses of human nature." And Georges Renard, in "Le Regime Socialiste," holds that even if "in a moment of lofty enthusiasm" the new state were to declare for equal incomes for all, the equality would very soon disappear, "unless the entire social order were to be based on injustice."

There are, on the other hand, those who think that it would be easier to change human nature than to overcome the difficulties in the line of an attempt to arrive at a satisfactory payment for different kinds of labor. Dr. Abbott says the bank president is entitled to more than the bank porter. But, suppose there were more persons in the socialist commonwealth doing work the grade of that of the bank porter than there were doing work the grade of the bank president, wouldn't their votes decide who should have the most?

Men whose brains are puzzled now over the intracacies of the tariff and the effort to so adjust duties as to satisfy all interests would find that they had been engaged in something easy if their energies were turned from this to the gigantic task of adjusting payments for work done in a socialist commonwealth. The recall would be everlastingly invoked against such boards.

It would not be surprising if such a system should ever be inaugurated, to see it changed, as Mrs. Besant predicts, into a communistic one. This was the system proposed by Mr. Bellamy, the author of "Looking Backward."

That we shall have in our country and in all countries ere long a juster distribution of the fruits of labor all the signs of the times indicate. The time is near

"When wealth no more shall rest in moulded heaps,
But smit with freer light shall slowly melt
In many streams to fatten lower lands;
And light shall spread, and man be liker man,
Through all the circle of the golden year."

How this shall be brought about and just what the system will be the wisest cannot foresee. But the question with which we are confronted is this, Shall private industry be supplemented? or shall it be supplanted? As to this we shall have something further to say at another time.

PACIFIC COAST NOTES.

The annual convention of the Northern California State Sunday School Association will be held in Chico, April 17-19. The Rev. Dr. Aked of the First Congregational Church of San Francisco will give an address the evening of the 18th.

A Swedish Baptist college in Seattle admitted recently one hundred Chinese students whom the Chinese government is educating. Some of the friends of the institution while recognizing the splendid service to these young men, are fearing that the presence of so many Orientals will drive away some of the homeland constituency.

"Messiah's Advocate," an Adventist paper which is published in Oakland, comments on the great unrest in the industrial world, and says: "The great 'time of trouble' of Daniel 12:1-4 is before us: the resurrection of the dead is imminent; the coming of the Lord is very near. Adventists, stand by the work to which God called us."

A Southern California reader of The Pacific writes with reference to the recent editorial on "Leaders Today Must Stand for the Humanities," and wonders why neither President Taft nor Colonel Roosevelt takes a stand against the liquor traffic. The question is too difficult for The Pacific to answer. Surely there is need and opportunity along this line for men of influence to lead a crusade. It will come some day.

A Los Gatos reader of the Pacific writes of a conversation between two men, heard on a street car. Number one remarked: "The worst enemy of the workingman is the church." And number two said: "If I have to do with a man, and he is connected with the church, I always look on him with suspicion." To which number one made answer: "But you have no kick coming. You pay nothing to support the church." The rejoinder was not heard.

The Secretary of the Massachusetts Baptist Missionary Society, who assisted in a recent campaign among Baptists on the Pacific Coast, expresses the judgment that the most glaring duplications of churches on the coast are found among the Methodists, "who maintain on the same street of the little village the Methodist Church South and the Methodist Church North." Writing concerning the Baptist work, Dr. Padelford says: "It seems that our greatest strength, most rapid progress and brightest promise is in Southern California. In this land of rapid development and unbounded possibilities our Baptist men have caught a vision, are responsive to new opportunities and ready for service." This secretary and denominational leader remarks, concerning the coast paper: "One of the strongest factors in the development of our work is the Pacific Baptist."

The address at the union meeting of the ministers of San Francisco and vicinity last Monday by Dr. Arthur H. Smith of China was a stirring one. D.r Smith was emphatic in the declaration that a united church is to be the

thing in China; and this, whether the churches in this and other lands want it or not. The Chinese are determined to have it. In the course of his remarks showing the foolishness of many divisions and names he told of the missionary who represented what he called "The Reformed Dutch Church of North America in China," and who came at length to the conclusion that there was in the name "a great deal too much geography and not enough religion." With reference to that great conference in China a few years ago in which a stand was taken for a united church, and which had in its composition representatives of a large number of different religious bodies, Dr. Smith remarked that Noah's ark was a homogeneous body in comparison with it. At the close of the meeting the Rev. Dr. Hutsinpiller, a Methodist presiding elder, moved an endorsement of the movement for a United Church of China, and so far as could be observed the response was with two or three exceptions unanimous.

A calendar of the First Congregational Church of Sacramento of recent date contained "A Prayer for the Week," which was as follows: "Thou, O God, hast opened a way before us and encouraged our hearts with the assurance of thy loving care. By Thy strength alone we stand fast and are not overwhelmed by the troubles of our days. Still let Thy goodness lead and uphold us, that we may with cheerful hearts be made sharers of the joyful expectation that becomes Thy children. Forbid it, Lord, that we, to whom Thou hast given so much and with such patient love should by our ingratitude and little faith bring discouragement to others, or make Thy kingdom seem less joyful than Thou hast planned for the needs of men. So may we lift and help, nor ever be a drag and weight upon the lives of men. But let Thy life overflow through our lives for the strength and courage of those about us. In the name of Christ. Amen." We do not know whether it is the custom of the Sacramento church to have a prayer on its calendar each week. But if it is, it is something to be commended.

In his annual report to the directors of the California Oriental Mission, Dr. Pond, the superintendent, says: "It is still and ever true that the only real success for us is in men and women born of God and nurtured in this new life; but it is evidently becoming true, as one of our best Japanese helpers said to me more than a year ago, pleading for a pastor for his little flock: 'Dr. Pond, the church, not the school, is the principal thing.' I was slow to believe it, but facts have convinced me. And I see that this connotes progress; development in knowledge and, I trust, in character on the part of those whom we wish to help. It is a step forward when the church supplants the school as the leading interest. This does not mean that the school should be discontinued. It can still be, and apparently always will be, a most valuable adjunct, but the main interest hereafter must be in the church." This calls for persons trained for the work. As to this Dr. Pond says: "Among the Japanese we have these already at hand, but among the Chinese we have as yet not one who has been ordained for the ministry or has had special training for it. Excellent pastoral work is being done by Chin Toy in San Francisco and Lee Hong in Los Angeles, neither of whom, however, feels prepared to apply for ordination."

Our Christian life is intended to be not a meditation, but a ministry.—Robert E. Speer.

BACK TO CHINA.

About the time The Pacific is going to press this week a steamer passing out of the Golden Gate is carrying Dr. and Mrs. Arthur H. Smith back to their mission field in China. They have been in the homeland for a year and more, and during that time Dr. Smith has aroused many a church to a renewed and larger interest in mission work in the Orient.

Last evening in the First Congregational Church of Oakland he spoke of the relation in which the churches in this country ought to stand to China in this new era.. For that ancient, compact, homogeneous people, he foresees a remarkable future; already they are potentially great.

Dr. Smith would have San Francisco and California look beyond 1915. What of 1950? If our civilization shall be then what it ought to be, and our impress on other civilizations what God would have it be, the look forward and the emphasis must be less on material things and more on spiritual. That is the message Dr. Smith leaves for the Pacifiic Coast as he goes back to the Orient after a year of rest and travel and observation in America.

When Dr. Smith left China last year it was not a Republic, and he did not think that it would so soon become one. Indeed his thought is that, though the republican form of government will continue, it is now only a potential republic. "The Chinese are not capable of ruling, but they are capable of learning."

In his remarks last night Dr. Smith touched on what he regards as "the great conceit" of the people of the United States, and expressed the belief that unless our egotism were toned down a little we were bound to get into trouble with other nations. "The American standard of civilization is not the standard; it is a standard." The need of vision, and the cultivation of a world-consciousness were suggested.

GIPSY SMITH TELLS IN THE BRITISH WEEKLY SOME LOS ANGELES EXPERIENCES.

Writing from Dallas, Texas, Gipsy Smith gave account, in the British Weekly, of the recent evangelistic campaign conducted by him in Los Angeles. We quote a paragraph:

"One night, to the inquiry room there came three people, each coming from a different part of the building. A man and his wife who were separated, and a young woman, the cause of the separation, each sought in humble penitence pardon for sin, and found that Blessed Christ Who speaks sins forgiven. When they arose from their knees, these three, they faced each other—to their utmost surprise. The husband went across the room to the wife he had wronged, and begged her forgiveness, and then, turning to the girl whose innocence he had destroyed, he asked her to forgive him. The wife, by that strange grace and strength which only God can give, put her arms around the girl's neck and forgave them both. A home was found for the girl, the wife and husband left the room together, and in the meetings which followed were seen sitting together, reconciled through the grace of the Son of God. How this wonderful gospel heals when it has a chance to cleanse the wound."

Concerning Los Angeles Mr. Smith says: "The city is one of the most beautiful on this continent. Its surroundings are charming, with its orange and lemon groves, its pepper and eucalyptus trees, its palms of almost every variety, and the air laden with the scent of orange blossoms, blue skies, and perpetual sunshine. No wonder the city is growing by leaps and bounds. The people, for the most

part, are well-to-do. Thousands of them have a home in this city, as well as another back East, and they come to Los Angeles to escape the winter, for here December January and February are as pleasant as May and June."

THE FIRST CONGREGATIONAL CHURCH OF OAKLAND TO DR. McLEAN ON HIS SEVENTY-EIGHTH BIRTHDAY.

Among the many remembrances coming to the Rev. Dr. John Knox McLean at the time of the 78th anniversary of his birth was the following from the Oakland church which he served for twenty-four years:

"To the Beloved Pastor Emeritus of the First Congregational Church of Oakland. Dear Doctor McLean: On this 78th anniversary of your birth your church desires by formal and unanimous vote to send you its warmest greetings and offer its heartfelt congratulations.

"We are glad it is Palm Sunday. No more fitting symbol could be found to express our appreciation of these 40 years of your ministry to us—for the two anniversaries very nearly coincide. They have been arduous years, full of self-forgetting devotion to the higher life of this State, this city, this church and to those unnumbered souls who make the church, the city and the State. To these personally and individually, you, as a mediator of the ever living Spirit, have brought quickening and purpose and the inspiration of a divine ideal to fashion and to fructify their lives.

"But now those arduous years are gathered up in the hand of the Master of Life and He brings you, in gentleness and peace, to this Palm Sunday birthday—symbol of the victory that hath overcome the world—even your faith.

"May every day of the coming year, and, may it please God, of the coming years, be filled with a sweet and tranquil sense of victory over the vicissitudes of life, past, present or to come; and may the memories of your years of fruitful service, fragrant with the assurance of our gratitude and love, attend you as your daily companions; and in these happy recollections may you find comfort and peace."

THE MEN AND RELIGION FORWARD MOVEMENT IN LOS ANGELES.

One hundred and thirty churches cooperated in the recent meetings conducted in Los Angeles by the Men and Religion Forward Movement, and 150 different meetings were held, with an estimated total attendance of 30,000.

Institute registration was as follows: Community Extension, 46; Evangelism, 119; Missions, 139; Bible Study, 150; Boys' Work, 179; Social Service, 368; Unspecified, 188; Colored, 10; total, 1,199. Los Angeles registration, 1,039; Auxiliary cities, 160; Pasadena, 175; grand total, 1,374. Total attendance at Institutes by days: Tuesday, 472; Wednesday, 560; Thursday, 459; Friday (Pasadena), 175; Saturday (united institute), 600.

If one looks upon the bright side
It is sure to be the right side,
At least that's how I've found it as I've journeyed through each day;
And it's queer how shadows vanish,
And how easy 'tis to banish
From a bright-side sort of nature every doleful thing away.

—Mary D. Brine.

THE PRESIDENT OF THE REPUBLIC OF CHINA FAVORS MISSIONS.

Yuan Shi Kai Will Aid in Establishing of Absolute Religious Liberty.

The American Board of Commissioners for Foreign Missions has received a communication of striking significance from its special correspondent at Peking. This makes clear the attitude of President Yuan Shi Kai and the new Government toward Christianity and Christian Missions.

Shortly after the edict of abdication was announced the native pastors of the Protestant churches of Peking conceived the idea, says the Boston Transcript, of holding a union thanksgiving service. To this service they wished to invite the president of the new republic. When invited President Yuan met them more than half-way, saying that he was desirous of an interview with them. Accordingly four Chinese pastors, representing the Presbyterian, Methodist, and Congregational Missions, carried in person their invitation. They were received with all the honors accorded the highest representatives of foreign powers, the soldiers saluting them as they would the minister of the United States or Great Britain.

They were escorted into a large hall with foreign furnishings. Here the president met them with assurances of his pleasure in receiving them. He told them repeatedly that under the new regime they might expect perfect freedom of worship. He intimated that so far as he understood the principles of Christianity they were what he was striving for in the new government. He requested them to pass on his word regarding religious liberty to the pastors and Christians in the country and to explain to them the principles of the republic. Although he could not accept their invitation in person, he promised to send a representative to carry his message to the Church.

The thanksgiving service was held in the largest church in the city on the afternoon of February 26. Although admission was by ticket, long before the hour set for the meeting the church was crowded with a company of intelligent men and women, eager and enthusiastic, and this in Peking, which but a few days ago was the seat of Manchu authority. One of the Christian pastors who led in praise of the republic is himself a Manchu. The church was resplendent in flags and bunting and mottoes, the striped flag of the new Government holding the conspicuous place. The Chinese band of Sir Robert Bredon, of the Chinese Customs Service, enlivened the occasion with stirring music. The climax was the message of the new president. This was read both in English and Chinese by Dr. Yen, a member of the Wai Wu Pu (Board of Foreign Control). Dr. Yen is a graduate of the University of Virginia, a member of the Hanlin Academy, and was for a time president of the North China College Club and a Christian. As a special tribute of respect to his Christian subjects, Yuan telegraphed Dr. Yen to come from Tientsin, that one of his Christian officials might convey his message to the Christian Church.

The message of President Yuan to his Christian subjects was as follows:

"The Chinese Christians of the Protestant Churches in Peking hold today a union meeting to celebrate the establishment of a republican form of government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shi Kai to attend the meeting, an invitation

A SIGNIFICANT CHICAGO MEETING.

The annual meeting of the Congregational Sunday School and Publishing Society has just been held beyond the hallowed boundaries of New England for the first time in its history. Chicago was the favored spot. On the 21st day of March about half the board of directors (journeying from new England for the purpose), a gratifying number of accredited delegates from the churches, and some hundreds of interested auditors, gathered to the epoch-making occasion. The retiring officers were re-elected; the treasurer reported a small balance; the Missionary Department reported a vigorous year; the Educational Department reported the addition of such writers, workers, and literary output as to call for general recognition in both our own and other denominations; and the Business Department has closed the best year in its history.

President Page presented the report of the directors. The report notes the achievements of the Society for the year, and adverts to the tentative recommendations of the Committee of Nineteen on Polity. While agreeing with the recommendations in the main, it takes emphatic exception to the disposition of the Society therein proposed, and to the small representation assigned the Society on the Board of Homeland Managers. The conviction further developed, through discussion, that the Commission of Nineteen in deference to a theory, would dismember a Society whose parts are both a logical and a vital unit. At the meeting of the National Council in 1910 some of the Sunday School Society directors favored the move to reduce the number of societies, even eliminating the Sunday School Society. It is interesting to note a change of opinion. The Board is believing the Society should maintain its integrity, that the plea of economy of administartion is problematical, that the loss of efficiency through the proposed change would be certain. Dr. Barton, secretary of the Commission of Nineteen, and Dr. Boynton, moderator of the National Council and a member of the Commission, explained the thought of that body. There is to be noted, nevertheless, a growing sentiment of self-consciousness on the part of the Society, and of the Society's widening importance and essential unity.

The evening program in the new First Church consisted of addresses by Superintendent Miles B. Fisher of Northern California, Rev. Howard A. Bridgeman, D. D., editor of the Congregationalist, and Dr. Nehemiah Boynton, our national leader for this triennium. The evening was greatly enriched by the church choir, vested and containing a number of boys' voices, under the direction of Prof. H. Augustine Smith.

The venture of holding the annual meeting in the middle west was justified by the attendance, interest, and by an effective presentation to the western constituency. A vote was passed recommending that either the annual or a special meeting of the Society be held in connection with the National Council at Kansas City in 1913. M. B. F.

UNIVERSITIES EAST AND WEST.

(From Prof. Edward A. Ross's "The Middle West" in the April Century.)

The thirteen state universities of the Middle West dispose of over $11,000,000 of working income and maintain 3,000 professors and instructors teaching 35,000 young men and women. The thirteen leading endowed institutions of the East, namely, Harvard, Yale, Columbia, Cornell, which he highly appreciates. But at the present moment, when the old Government machinery is being replaced by the new, there are a thousand and one things which occupy the time of the president, who has few moments at his own disposal. He is unable to come today and has commanded me to represent him at this meeting and to make a few remarks on his behalf.

"Protestant Christianity entered the Orient from the Occident over a century ago. The progress has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with distrust and suspicion, and partly because the missionary workers speaking a foreign language could not make their cause clearly understood. In the past few years the spirit of reform prevailed among our scholars, who devoted their attention to western learning, as well as to western religions. Thus gradually the objects and policy of Christians became known.

Moreover, the different missions have achieved much success both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and destitute and on the other they have carefully trained up many talented young men. For doing both they have won golden opinions from all classes of society. The reputation of Christian missions is growing every day, and the prejudce and misunderstanding which formerly existed between the Christian and non-Christian has gradually disappeared, which will surely prove to be for the good of China.

On account of the fact that Christian missions form a subject of treaty arrangement, they often take on a diplomatic aspect. It is not necessary to discuss here whether such arrangements were in former days indispensable or not, but it is evident that they must change in order to suit present conditions. Many Chinese Christians, realizing the modification of circumstances and desiring to remove every vestige of difference between Christians and non-Christians, have advocated the independence of the church, so as to divest it of all political significance. We must admit that they are far-seeing, and they suggest a proper basis for the future of Christian missions. They are prompted by love of church as well as of country.

"So long, however, as the Constitution of the country has not been promulgated and the article guaranteeing religious freedom has not been published formally, it would hardly be wise or proper to contemplate a revision of the Articles relating to Christian missions. By the grace of Heaven, the Republic of China is an accomplished fact, and in the Articles of favorable treatment the Manchus, Mongols, Mohammedans and Tibetans have been assured of their religious liberty, establishing for the first time in Chinese history a precedent for religious liberty. When the National Assembly meets and the new constitution is drawn up, we can be assured that such an article will be embodied, to include the other great religions of the world. Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of Republican institutions, and the distinction between Christians and non-Christians will disappear forever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

Pennsylvania, Princeton, Massachusetts Institute of Technology, Brown, Boston, Tufts, Syracuse, Williams and Amherst, have 34,000 students, taught by 4,000 men, and enjoy a working income of about $13,000,000.

The difference between the two groups is not great, but the significant thing is that the Western universities have been growing in attendance about twice as fast as the Eastern institutions. At present they have four times as many students as they had twenty years ago, and five times as large a teaching force.

MORE ANCIENT HISTORY.

A Prophecy and Its Consequent.

Rev. Joseph Rowell.

It was a lovely Sabbath day—Jan. 1, 1852. The good steamship Georgia was ploughing her way through the calm waters of the Caribbean and her decks were thronged. Many times the question was heard, "Why on such a day as this do we have no preaching?" A request to the chaplain had come from the cabin passengers, and another from the steerage, for a sermon, and to both he had given consent. But the Captain had refused permission, saying (as was reported): "Preaching is a nuisance, anyway." So the day passed on. Songs, stories, shouts, laughter, oaths, firing of pistols and what not, had enlivened the day but the preacher was not heard. It was a brilliant starlight evening and the passengers were gathered in groups discussing the events of the year just past and their hopes for the new. Among them was a gambler from Troy, New York, with his "lay-out," going to San Francisco to make his fortune by his profession. He was a "jolly good fellow" and had much relieved the tedium of the long passage with his wit and quaint stories. But during this quiet evening an inspiration seized him, and he delvered a serio-comic sermon, in a very solemn way, one passage in which there was occasion to remember: "We are all bound to the land of gold, but not all of us will reach it. Some of you will leave your bodies on yonder Isthmus, or under the waters of the broad Pacific." His sermon was received with laughter and oaths, but the chaplain said to himself, "Saul also, and Balaam, were among the prophets."

A week passed by. Crossing the Isthmus, a passenger went into the river to bathe and was drowned. Another failed to turn up, and no one seemed to know what had become of him. The prophecy was fulllled.

On the second day of his land journey the chaplain had got within six or eight miles of Panama, carrying his heavy carpet bag, and faint under the hot sun, when he was passed by this gambler, riding a fine mule. He was evidently sick, and with difficulty kept his place on the mule. But he passed out of sight and was forgotten. The footman, muddy and weary, came to the city and before entering laid down under a tree to cool off. While lying there, a horseman came out of the city, evidently in a hurry, passed a few rods by, reined up suddenly, came back and asked, "Are you the preacher?" "Yes." "Then come right into the city. A passenger is dead and his friends want a funeral service." This gambler-preacher, trying to climb the stone stairs of the American Hotel, had fallen and broken his neck. They put his rough coffin in a two-wheeled cart, drawn by one mule, and the preacher, daubed with mud from head to foot, sat on the coffin and rode out to the "Foreign Burying Ground," with a crowd of passengers following on foot, where they stowed the coffin in a shallow grave under the shrubs. It was his first official work in Panama—a most sad work, the like to which he had to perform a great many times in after days, for death reigned in that beautiful land. "Saul also was among the prophets" and his prophecy came true.

"THE FELLOWSHIP OF KINDRED MINDS."

William Norris Burr.

I have been shut up in a beautiful cage for some weeks. My freedom was at my own command, except that I have had no control over transportation facilities. I do not own a railroad, an automobile, nor an airship. The walking has been good, but I have not. So it has been home for me most of the time this winter, while not many miles away others have been feasting on Gipsy Smith, Dr. Grenfell, the Men and Religion meetings, and other good things. I have had to "cut" the ministers' meetings for a time, all because the Good Roads Boulevard in the making has been too rough a road for regular trips by any sort of conveyance—except the rural delivery mail-cart.

I heve been spending my time comrading with my people, with Nature, and with God. Note a distinction here. I am not much of a pantheist.

I have not read much except the papers—have not had time. If anyone thinks that a country parish does not demand all there is of a minister, and the minister's wife, let him try it. If he gets away to the feasts, mental and spiritual, down in the city, he must just drop things and run away. And there are always plenty of "things" in his hands to drop.

I have not "cut" The Pacific. The week-after-week silence of this pen—or pencil, rather—has been one of the incidents of the season that was not premeditated, nor encouraged by the "tired-of-it" spirit. Like the whistle of the school-boy during a study period, "it just did itself," and that is all that can be said about it.

And now that the inclination to resume sweeps in like the biggest breaker—which one is it, the third or seventh, or some other?—I have quite forgotten—I am not sure that I know what it was I came to the desk to write about. I have been nowhere, seen nothing, heard nothing outside the ordinary routine life in a country parish, except one long-to-be-remembered Sunday morning when I was privileged not to listen to my own voice in sermon-time, but sat and listened to Miss Annie T. Allen, of Brousa, Turkey, as she told us of her work. God bless the foreign missionary who drops in from beyond the seas once in a while to relieve the strain of the monotonous life of the home missionary!

Now, "gentle reader," do not be taking all this too seriously. It has not been dictated so much by the spirit of complaint as may have seemed to you in the reading of it. Did I not begin by telling you I have been shut up in a beautiful cage? In storm or sunshine I have only to look out of the window to find inspiration and uplift—to sense an always-present burden-chaser in the perennial glory of the out-of-doors.

But the "inspiration and uplift" has not all been that of storm and sunshine, mountain and valley, tree and flower, and all the other features of "God's out-of-doors." The papers bring their contributions of helpfulness; and not the least helpful have been some of the messages that reach us every Saturday when the mail-man brings The Pacific.

Will you pardon me if I grow a bit confidential? It was Saturday morning. The sermon for the next day morning was "finished," as I supposed, so far as the preparation work in the study goes. It was rooted in 2 Timothy 1:12—"I know whom I have believed." I had urged the value of knowing what one believes—it is not yet easy for me to be shaving the dogmatic in religious belief down to microscopic proportions; but it is my passion that it is a greater thing to be able to say "I know whom I have be-

lieved," than to be declaring with confidence "I know what I believe," important as that is. There is a chance that one's "what I believe" may be like the house that was built upon the sand. But when one subordinates his "what I believe" to the passion that moved the Apostle Paul when he wrote "I know whom I have believed," he abides in a dwelling-place that cannot be shaken. The creeds perhaps can be shaken, but the Christ is invincible!

"Our little systems have their day,
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Christ, art more than they."

Something like this was holding mind and soul when The Pacific came. I tore off the wrapper mechanically, and mechanically, too, perhaps, glanced first at the verses on the front cover-page. But I did not turn to anything else in the paper until I had first read those verses over many more times than once. The pastor of the great big First Church in Oakland and the pastor of the wee little country church tucked away among the Southern California hills met on common ground in blessed fellowship that morning, though the First Church pastor did not know it. Mr. Jump wrote better than he knew when he gave form to "The Christian's Life Prayer" beginning:

"We have seen the church with its tapering spire,
But now we would see the Christ;
We have heard the anthem by singing choir,
But now we would see the Christ."

The little congregation among the hills listened with unusual attention the next morning when, at the close of his sermon on "I know whom I have believed," the pastor took up the last "Pacific" which he had carried to the pulpit and tried to intensify their vision of Christ by reading to them "The Christian's Life Prayer."

And this is only one of many helpful messages The Pacific has been bringing lately. Among the very latest my mind turns to Mr. Lawson's sermon on "The Foundation of My House of Faith." It is a chip from the same block from which Mr. Jump chiseled his choice verses. I lingered over this bit of vivid picturing of spiritual struggle:

"That sense of swinging, as it were, in mid-air, the hands vainly trying to grasp the skies, the feet vainly searching for solid ground; that utter bewilderment at the loss of the unquestioned faiths of childhood; that experience of terror in the loneliness about one; that 'forced and desperate peace' of attempted resignation to 'the blind nature of things,'— who has not felt and known something of these things in his solitary journey to the heights?"

And these further words found the fellowship of a common experience here in the parsonage among the hills:

"For awhile I ceased reading theology and plunged feverishly into poetry, fiction, literary criticism, science, and the tumultuous pages of history. Seeking there only relief from my torturing doubt I unconsciously laid the foundation for the culture of the spirit. The narrow, dogmatic evangelist gave way before the larger outlook, the fresh sympathy, the deeper insight, and the reverent spirit of inquiry which I found in the splendid kingdom of letters. And so, when my mind turned again to theology, it was with a profound appreciation of its limitations, and with a passionate desire to learn the truth; a desire which I have never lost."

And who shall question this leading to the truth-goal, when further along we come upon such confession of child-like limitation of knowledge linked with confession of faith as this:

"I cannot think that Jesus has gained anything by the abstractions of ecclesiastical doctors, however inevitable those abstractions were. I admit frankly that I am simply unable to say whether or not I believe in the metaphysical oneness of Jesus and God. I am not perfectly sure that I know what it means. But I am well content to leave to the bolder spirits of the church the great task of definition, while I seek to approach my Lord through the apprehension of faith and love. I can conecive of nothing higher than Jesus Christ. In Him I see the moral being of God made manifest; and He commands my allegiance, my life. All in my nature that is capable of love goes out to Him, all my confidence is in Him, He is the fountainlight of all my day, the master-light of all my seeing. And it is not in His teaching alone that I find the manifestation of the God for whom my spirit longs, but in Himself."

I am putting away the papers to face "the common round, the trivial task," conscious of a song singing itself somewhere in my inner being; and the words are those of the dear old hymn:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

La Canada, California.

THE AMERICAN MISSIONARY ASSOCIATION.

L. M. Lawson.

(A Paper read at a Woman's Missionary Meeting in the Church of the Messiah, Los Angeles.)

The American Missionary Association came into existence when the Negroes were apparently in hopeless bondage; the Indians were wards of the nation and were being robbed and murdered. The Chinaman was a curiosity; Alaska was a foreign country for which we felt no responsibility, and new island territories were under cruel Spanish tyranny.

It is given me to tell you something of the great work of this society; it is a long name of thirteen syllables, and I prefer to use the loving, grateful term given by the southern people to this Association—Aunt Mary Ann. It seems so much easier to make her acquaintance than that of the great AMERICAN MISSIONARY ASSOCIATION.

Her birthday is September 3, 1846, so she has recently passed her sixty-fifth birthday.

Her home commands a high, conspicuous situation with a far range of view, in Madison Square, New York.

She has eight children, or in other words, eight fields of work. It is my purpose to introduce you briefly to these.

The object is to spread the Gospel of Christ wherever it should have opportunity;—this by means of schools and churches; there is deplorable intellectual, spiritual and material poverty and all the evils incident to these conditions among a most needy people. Aunt Mary Ann is limited in funds and forces, so when appeals come to her generous, loving heart to establish orphanages, reformatories, and hospitals and like philanthropies, she has sorrowfully but firmly to resist them all, preferring to educate a people to care for their own poor.

The first work undertaken was foreign; so, in less than ten years there were 79 laborers in Africa, Jamaica, Sandwich Islands, Siam, Egypt, and among colored refugees in Canada.

The Home Department embraced two distinct fields, the West and South. Later the foreign work was given up.

I like to think of Aunt Mary Ann as having a glass observatory on the top of her home, and being far-sighted she takes in a wide range of vision.

In 1848 she began work in the Blue Ridge and Allegheny ranges among the Highlanders or mountain whites. There are two million of them and their homes are scattered in a region 500 miles long and 200 miles wide.

Some 2,300 ambitious girls and boys are in these schools. Some are eighteen and even twenty-five years old before they enter the school and so are obliged to go into the Primary departments. They often walk long distances and work hard for their schooling, but in a few months they make rapid progress, not only in books, but in overcoming bad habits, and in learning self-control.

Piedmont, Ga., is the latest school organized for mountain whites. I heard its president tell of a young man who walked many miles, leading his only possession, a yearling calf. To his great disappointment he was refused admittance because the school was already overcrowded, but he begged to sleep on the floor, to work hard, if only he might stay long enough to study his calf up. He was finally admitted and such was his rapid progress that he was never told when his calf was studied up.

A mountain girl was asked, "What would you do if you were rich?" She replied, "I would have plenty of shoes and clothes and a small bed-room to myself with windows in it." Pathetic—shoes, clothes, a room to herself, but windows; that tells the story of the awakening, the outward look and reach.

Aunt Mary Ann receives quantities of mail from her numerous helpers; sometimes the reading of it sends her to her prayer closet, and sometimes to her desk, where with earnest pleadings she presents the special needs; but sometimes after reading a letter from some teacher she is intensely amused, and she laughs heartily. Thus we find her seated one day in her office with Miss Emerson, her secretary. Both are convulsed with laughter over a letter which has slipped from her desk, so we will glance over it and laugh too. It contains some queer answers to examination papers, for instance:

Liberty of conscience is doing wrong and not worrying over it afterward.

The van of an army is a vehicle with a red cross on it.

Herrings go about the sea in shawls.

The Epistles are wives of the Apostles.

Another calls one side of a triangle the hippopotamus.

Why were there nine muses? Because a cat has nine lives, was the startling reply.

Some definitions are as follows:

An anesthetic is a person who does not believe in God.

Celibacy is when a man is single; the opposite is pleurisy.

Bacteria is a chair for invalids.

The principal parts of the eye are the pupil, the mote, and the beam. The principal parts of speech are mouth, teeth, tongue, breath, windpipe, voice, palate and bronchial tubes.

An autobiography is the story of a man's life that runs with an auto.

ALASKA.

In 1887 Aunt Mary Ann looked from her northwest window to far-off Alaska, ice-bound, rough, unattractive. She sees bare rolling plains, moss and grass covered, where in the summer season one walks from ankle to knee deep in sponge-like moss. There is no possibility for agriculture, the majority of the people live and die without seeing a tree. But the people—they attract her notice; she sees them in their skin canoes searching the cold waters for subsistence or hunting for game and furs inland, the women busy and happy. As to religion they are in constant fear of evil spirits; each one does what he thinks will turn the spirit away; in short, their religions are demonology. A real vital change has come to them in the last twenty-five years and with few exceptions the Alaskans have become a Christian people. Dr. Charles Thompson is the present missionary in far-off Cape Prince of Wales. There are 268 church members. With this brief statement we must turn our attention to another child thousands of miles nearer home, which Aunt Mary Ann sees from the same northwest window.

North American Indians.

The North American Indians located in Washington, Montana, and the Dakotas are included in this great family. The old government ration system was evil in that it enabled them to live without work, which they were very willing to do. The new method of earning their own living and the necessary toil and hardship involved develop character and help them to gain self-support. They have 26 stations and 17 churches, with over 1000 members.

Chinese and Japanese.

In 1852 Aunt Mary Ann looked from her western window and saw a strange, curious people leaving the docks of a Pacific steamer in San Francisco, some settling there in little shanties and others scattering along down the coast and cultivating ranches in Southern California. And still they come until we may safely say there are over 200,000 Chinese and Japanese in our country, half of them located in California and others scattered through fifty states and territories.

Thousands have been converted through Aunt Mary's helpers. In 1886 the Chinese formed a missionary society and sent missionaries to their native land with headquarters at Canton, China. Since 1890 they have contributed $15,000 to missionaries in China. Congregationalists and Methodists each have a mission in China supported by Christian Chinese in America. It is hardly too much to say that all converted Orientals returning home are thenceforth missionaries for Christ.

Our honored veteran, Supt. Dr. Pond, reports 3200 souls brought to Christ since he began the work. The Japanese are sending in applications for teachers trained in our missionary schools. There are 24 such schools for Chinese, Japanese and Greeks in California. During the first six months of 1911, 1146 were enrolled.

Aunt Mary Ann never has time to lean back in her Morris chair and congratulate herself on all she has accomplished. On the contrary, the ever-present question is "What more can I do?"

Negroes.

Turn back to the years between 1861 and 1865 when the great crisis so long impending in our country came at last. Aunt Mary Ann went up to her high outlook and turned her gaze toward the south where she saw a great black cloud covering all the southern states and gradually rolling northward. She exclaimed, "Here is an opportunity." It had been impossible to open schools and churches for the negroes on an anti-slavery basis during the domain of slavery. On her fifteenth anniversary, September 3, 1861, Aunt Mary Ann sent Rev. Mr. Lockwood to Hampton, Va., where he had a meeting in the home of ex-Pres. Tyler in behalf of the colored people. It was a new use for that mansion and a new era for the freedmen. On the 17th of September Rev. Mr. Lockwood established the first day school among the freedmen; the teachers were intelligent Christian women, one of whom was Mrs. Mary Peak, whose mother was a freed colored woman, and whose father was an educated Englishman. The school house stood on the coast where 241 years before the first slave ship entered the line of the American continent.

That first slave ship and this negro school stand in contrast as the initiators of barbarism and civil freedom. A sense of justice to the long-oppressed slave awakened in the north an intense enthusiasm, and hundreds of refined and educated ladies, many of them teachers, volunteered their services, while clothing and supplies were offered in large quantities and Freedmen's Aid Societies were multiplied. On many plantations around Norfolk, Va., abandoned by the white owners but still occupied by ex-slaves, schools and preaching places were opened. Ex-Governor Wise's estate was thus occupied and his mansion used as a school and a teachers' home for colored people. Pupils gathered into the schools by the thousands and it seemed good policy to train teachers and preachers from among the people themselves; accordingly many primary teachers were withdrawn. Graded and normal schools, colleges and incipient universities and theological classes were established, the design being to plant a school of high grade in each of the principal cities and centers of population, and one large college or university in each large southern state. Tennessee has its Fisk; Alabama has Taladega; Mississippi has Tougaloo; Louisana has Straight University; and Texas has Tillotson. Theological departments are established in Harvard University, Washington, Fisk, Taladega and Straight. Talladega and Tougaloo have large farms In all the larger institutions mechanical arts are taught to the boys and all kinds of domestic work to the girls, thus fitting them for self-support. More than 15,000 pupils are in these schools and hundreds go from them every year well qualified for life's work.

Five million negroes have made great strides forward in the last fifty years and thousands stand abreast with the present age; yet there are five millions more that have not been reached and they are a menace to our civilization today. The negro people are the supreme problem of our home missionary work. A prominent southern educator divides the progress of the negroes into three eras. The period of slavery he called Uucle Tom in his owner's cabin; after emancipation, Uncle Tom without a cabin, and the present era, Uncle Tom in his own cabin.

Out of many amusing illustrations of ignorance in old time negro preachers, here is one used in a thanksgiving service:

"Because the Pilgrims were Baptists and would not submit to sprinkling they were persecuted, so they wrapped their goods in a pocket handkerchief, mounted the Atlantic, and came to America where they could worship God according to the dictos of their own consent."

There are 76 schools among the white and colored in the south, with over 15,000 pupils and 172 churches with nearly 11,000 members.

Porto Rico.

At the close of the Spanish war the island of Porto

Rico came under our flag, and a minister and teachers were sent at once. There are great drawbacks there, namely, the dense ignorance, their extreme poverty, such as we know nothing about, and their crowded condition. The island is only a hundred miles long and is the most densely populated country in the world, being estimated at a million. Their houses are mostly shacks built of the palm and thatched with straw. On this beautiful tropical island the glories of nature and the miseries of human nature are in strong contrast. The Roman Catholic church has had every opportunity to bring the blessings of the gospel to these people for 400 years, but they had no schools worth mentioning. More than three-fourths of the entire population lived in dense ignorance, poverty and sin. Not until the United States took possession did our country know its deplorable condition. The Episcopal, Presbyterian, Baptist, and Congregational churches have established schools, each taking care not to encroach upon another's territory. With all these helps, out of 360,000 children, only 85,000 are in school. The classes reached are chiefly poor people, day laborers, artisans and shop keepers, so these Protestant missionaries are creating an intelligent, self-respecting middle class.

With one or two incidents we must leave this interesting field. Senora J. lives in a little shack of dried palms; very early in the morning she is making coffee on her stove, which is only four stones; while waiting for the coffee to boil she studies her kitchen Bible, as she calls it, because it is stained with smoke and oil. Later she gathers a class of little ones around her, teaching them the Ten Commandments. One little one only five years old can repeat them and recite perfectly the eighth and twenty-third psalms. Ulambo, a little boy of nine years, has earned a Bible by memorizing the Beatitudes, 1st, 19th, 23d and 51st psalms, the 14th chapter of John, 13th of 1st Corinthians, the 12th of Romans, and the names of the books of the Bible.

The Congregationalists are now maintaining 22 missionaries and nine churches in Porto Rico.

Hawaii.

One more field of labor remains. The same year in which Porto Rico became a United States possession the Hawaiian islands were annexed. This is no stranger to us now but our back-door neighbor, 2000 miles west, the garden spot of the world, where, as one missionary said, God has bestowed his best gifts in nature.

Pioneer work was done there many years ago; the inhabitants are civilized and christianized. For the last five years Rev. Mr. Dodge has been patiently and persistently facing difficulties in more than 30 churches among the natives, the Japanese, Chinese and English speaking communities. Some churches had no pastors, some no adequate buildings, others, old structures built 60 years ago and badly broken down. Some ministers were careless and ignorant and lacked training for their work. But the faithful missionary organized a monthly training class to which an average of twenty men came, some of them over 25 miles on horseback. Repreentatives of five races gathered for Bible study, and in two years there was a great improvement. In the last five years an average of ten churches and parsonages a year have been built and repaired. Women have labored with pick and shovel on government roads to get money for their new church. One native judge with great denial gave close to $1500.00 for churches in his community. There are six American missionaries in the islands and 10 Chinese and Japanese evangelists. This is only a brief mention compared to the great amount of work done in each of these departments.

Before closing let me tell you that Aunt Mary Ann is considering the matter of uniting her name and fortunes with another of the Congregational family; not for the purpose of lessening her work or responsibility, but rather that opportunities and facilities may be increased for greater usefulness. Neither does she think 65 years of age any barrier to the union. Shall we bid her Godspeed and wish her many more years of service in the Master's vineyard?

THEN AND NOW.

(The following verses were written by Miss Kathryn L. Culver of Oakland, and were read at a recent social gathering of the Young Ladies' Guild of the First Congregational Church in that city. They portray an experience which has been shared by many Congregational descendants of the Pilgrim Fathers now living on this Coast.—Editor.)

Oh, the changes time has wrought
Subtle, sure and slow;
Since Melissa went to church
A century ago.

Every Sabbath, shy and prim
Sitting in her pew.
Solemnly she heard explained
Things she **mustn't do.**

In the bleak old meeting-house
Meek Melissa heard
Full descriptions of the fate
Waiting those who erred.

Strange it seems, that with her brain
Focussed all on sin
Poor Melissa found the heights
She aspired to win.

Sometimes service gripped her hard.
Then, with sweet precision,
She conducted little boys
Through their catechism.

Or, if tales of heathen lands
In dire distress, would reach her;
She would work her feelings out
In slippers for the preacher.

* * * * * * * * * *

Oh, the changes time has wrought,
Subtle, sure and slow;
Since Melissa went to church
A century ago.

Now, when young Melissa sits
Expectant, in her pew,
Forcefully she hears described
Things that she **can do.**

Of the sinner's fate she hears
Seldom any mention,
All her thoughts are turned, instead,
Square on sin's prevention.

And if zealously she longs
To befriend the sinner,
She can work her ardor off
Serving some church dinner.

Slipperless, year in, year out
Now the preacher goes,—
All Melissa's zeal is spent
Packing crates of clothes.

Temple workers, Sunday School,
Ladies' Aid and Guild
Keep young Miss Melissa's time
Pretty nearly filled.

For whichever way she turns
In the church today,
Some committee grabs her quick;
And I've heard her say:—

My! how queer things must have been
And how awfully slow,
When Great Grandma went to Church
A century ago."

"'Queen Isabella sold her gems to help Columbus,'" read the teacher. "Now, who can tell me what gems are?" Instantly Bobbie sprang to his feet, his hand waving frantically. "Well, Robert," she said.

"Biscuits!" yelled Bob.—Housekeeper.

Among the Churches.

CALIFORNIA.

San Bernardino, Bethel.—The Rev. M. A. Martin, recently of Avalon, has taken charge of Bethel Church.

Pomona, Pilgrim Church.—Rev. Albert P. Davis, pastor. At the last communion, March 3rd, 35 were received, the largest number at one communion in the history of the church. Of these, 18 united on confession of faith. Since January, 1911, 100 have been received, 37 on confession. The new church buildings, including the auditorium, Sunday School rooms, ladies' parlors, kitchen, social hall and gymnasium, boys' club room, and an auxiliary building for the special use of the beginners' and primary department, will be entirely completed within six weeks. The dedication is anticipated in May. The pastor has announced for the Sundays following Easter a series of discourses on "Last Things." Subjects: "Reforming Popular Thought on the Subject of Death;" "Some Certainties About the Life Hereafter;" "Is Punishment Everlasting?" "The Meaning of the Millenium and the Final Judgment."

NOTES AND PERSONALS.

The home of the Rev. and Mrs. Marshall W. Meserve, at Falk, in Humboldt county, is gladdened by the presence of a son, born on the 9th of March.

The Earle Lectures, Pacific Theological Seminary, will be given this year by Bliss Perry of Harvard University, formerly editor of The Atlantic Monthly. Topics and dates are: April 9th, "Race, Nation and Book"; April 11, "The American Mind"; April 12, "American Idealism"; April 16, "Romance and Reaction"; April 18, "Humor and Satire"; April 19, "Individualism and Fellowship."

The council which was called to advise Plymouth Church San Francisco, has recommended that no further effort be made to continue the church, but that the members unite with the First Congregational. So far as we know at this writing this finding will be acquiesced in. It was the judgment of the council that some federated Japanese work might be carried on there.

We notice on the calendar of the First Congregational Church of Sacramento, for March 31, that the names of fifteen young people had been propounded for church membership and that others were likely to be presented so as to unite on Easter Sunday. Evidently the effort to increase the enrollment among the young is meeting with success. Here lies the hope of the church, and here the future of Christianity in o r land.

The Rev. N. B. Evanson has accepted a call to the church at Oil Center, in Kern county, and will move there with his family some time this month. He is already in charge of the work at Oil Center, going there from Berkeley each Sunday. Mr. Evanson graduated from Pacific Theological Seminary last year, and has been acting as librarian since and taking postgraduate studies. While a student in the Seminary he had charge of the work at Bay Point.

THE FIRST CONGREGATIONAL CHURCH OF OAKLAND RUNS A REGISTRATION BUREAU.

Strange things happen in California! For example, the First Congregational Church of Oakland recently began its political career. Two registration clerks were active for an entire day beneath this hospitable roof tree, on the occasion of a meeting and dinner of the Ladies' Aid Society. A hundred women who will be casting their first ballots at the election in a few months were registered by these representatives of government. And it was noted that their answers to the questions addressed to them were quite as intelligent as the answers given by their fellow voters of the stronger sex.

To encourage them to do their duty, the pastor of the church, Rev. Herbert A. Jump, told the story of a man who had dropped into the church office a few weeks before. This man was a hundred and fifteen years old, and had cast his first ballot for President Monroe. He declared that as he went to the polls to perform that service, he had asked himself, "Why is not my wife along to vote along with me?" and he had never been able to answer that question. Moreover he told himself that when women were allowed to vote with their husbands, paradise would be sensed upon the earth. "Now," added Mr. Jump, "paradise has the responsibilities of political angel-hood."

AN EVERY MEMBER CANVASS.

The Men and Religion Forward Movement suggested an every member canvass in the interest of church finances.

Many churches of various denominations about San Francisco bay are planning for such a canvass April 14-21.

Two pre-campaign conferences will be held; one in Oakland at the First Congregational Church, Monday evening, April 8th, at six-thirty, and the other at the Y. M. C. A. in San Francisco, Tuesday evening, April 9th, at eight o'clock. The meeting in Oakland will be held at the supper hour for the accommodation of those who wish to go directly from business. Supper will be served for thirty-five cents.

The principles of church finance, how to conduct an every member campaign, the budget, forms of pledge cards and envelopes, will be discussed by men who can speak from experience. Churches that have finished their canvass will tell how they did it and with what success. Difficulties will be dealt with.

MINISTERS' MEETING.

Annual Out-Door Meeting.

The Congregational ministers of San Francisco and vicinity will hold their annual out-door or picnic meeting at Mill Valley next Monday. Ministers and their families attend. The 9:45 boat is the one to take. The ladies of the Mill Valley Church will furnish coffee for all who desire it. Basket lunch. The church will be open all day and will be headquarters.

THE SPRING MEETING OF THE WOMAN'S HOME MISSIONARY UNION.

The quarterly meeting of the Woman's Home Missionary Union, held in Bethany Church, San Francisco, on Thursday, March 21, was somewhat different from the regular meetings, as it was made a day of prayer for home mis-

sions, and included several fine addresses.

Mrs. F. B. Perkins, the president, opened the meeting and led in the prayer in which all present joined. This was followed by responsive reading and earnest prayers of thanksgiving, of penitence, for ourselves and for one another followed.

Reports from the different officers were read. That of the corresponding secretary, Mrs. S. M. Dodge, including reports from the different auxiliaries, was particularly interesting. These were followed by another season of prayer.

Mrs. W. H. Cooke spoke on "The Problems We Meet." She told of the call from a Japanese settlement for a Sunday School teacher, where there seemed no one to answer it, and yet ,how can it be refused? The problem of indifference is a hard one; and she spoke of the work in towns where the bulk of the population is made up of foreigners and Catholics.

Mrs. M. A. Sampson, in charge of the California Girls' Training Home, told of a work so near us of which very few know. It was started as a preventive work, but is now doing reformatory work, with most satisfactory results. It is supported by private subscription, and needs three times the accommodations they have now.

Mrs. Geo. W. Hinman spoke of work among the Chinese and Japanese women, and Mrs. Waters brought a greeting from Manila.

Mrs. Leslie Briggs, wife of the pastor of Bethany church, welcomed all present to the church, and gave an invitation to lunch.

The afternoon service was opened by a devotional service and a season of prayer, after which several reports were given. Mrs. Piper, in her report of the Cradle Roll, said that a large percentage of the members were from homes where the parents have no church affiliation, showing that the cradle roll is a missinary influence in those homes.

Mrs. Hinman, in her report as traveling secretary, told of what had been accomplished, but, she said, "the work undone, as well as the work done, was a stimulus to greater effort."

Mrs. Pond and Mrs. Singer who are both ill were spoken of and motion made that a message of love be sent to each.

The "Scum of the Earth," a poem, was effectively read by Mrs. James Hazlett. Mrs. W. H. Bagby, president of the Interdenominational Federation of Women for Home Missions, gave a most earnest address on the work in San Francisco. She said the spirit of missions is the pirit of Christ, and it is work among foreigners, orientals, lost women, and all who need help. Summing up it is "just missions, missions, missions." It was an inspiring and demanding appeal. This was followed by the regular offering.

Mrs. R. F. Carter spoke on "Some of the Equipment Necessary to the Work." "It is a day of problems," she said. Then she told of the conditions in Wallace, Idaho, a beautiful town in the mining district, with which she was familiar. The churches are dependent on contributions from non-church people, even from the saloons and redlight district, and one solution she offered was, that ministers in such fields be under the support of missionary boards, so that they may be independent, and be able to speak fearlessly. She gave much to be thought on seriously.

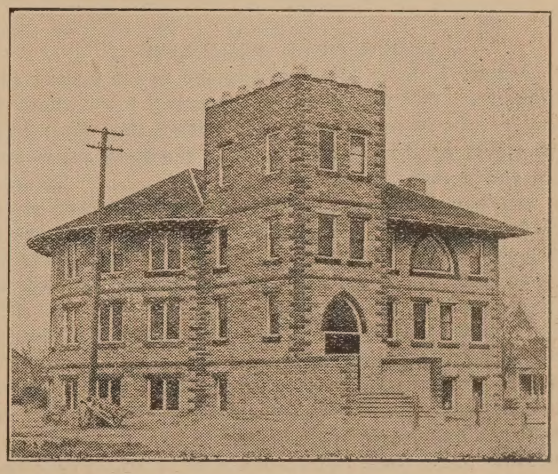
Prayers for those from other lands, and for the church were offered. Notice was given of the Mt. Hermon School of Missions July 22-29, Mrs. Wells to be one of the leaders. A rising vote of thanks to the ladies of the church, and a hymn closed the meeting.

MARY M. BELL, Rec. Sec.

WASHINGTON LETTER.

By Samuel Greene.

On Sunday, March 24th, occurred the dedication of the new Congregational church building at Sunnyside, Washington, Rev. H. F. Burgess, pastor. This church has seen some large and interested congregations at various times in its history but perhaps has never gathered a larger company of people together than that assembled at the several services on this occasion. Supt. W. W. Scudder preached both in the morning and the afternoon and it was at the latter service that the dedication took place. The pastors of the other churches of the community each took part in the exercises.



In the evening Rev. E. A. King of North Yakima preached and Rev. C. H. Curtis of Toppenish brought fraternal greetings from the sister churches of the Yakima Association. Nearly $2500 was pledged by the congregation to meet the indebtedness and it is hoped that the further amount of something over $600 will be found in the near future in order that the expected aid of the Building Society may become available without much delay. The erection of this church, following so soon after their noble and successful endeavor to secure for themselves a parsonage, has been a great drain upon the resources of the town, and while a church of another denomination was in progress of building an edifice of about the same value. It was many years ago that the writer gathered the first Sunday School and organized the first church here at Sunnyside and notwithstanding the fact that services have continuously been held from that time seven other church organizations have been effected, which have their own buildings, and possibly others which may not have buildings of their own. Pastor Burgess has been very popular in the community during his entire residence and an instrument of great good to both young and old.

4039 Whitman Avenue, Seattle.

"You ought to take this horse," said the dealer; "he is a bargain."

"Well, then, I don't want him," said Barlow. "I want him to drive, and I never could drive a bargain."—The Round Table.

The Home.

MY LITTLE BOY.

The other children grow so tall!
I would not wish it otherwise,
And yet—we mothers lose them all,
They grow to men before our eyes—
My little, little boys!

But he who slipped away in spring,
Six summers on his shining head,
His baby eyes still wondering,
He only, the long years have sped,
Is still my little boy.

A BEAUTIFUL HOME LIFE.

A speaker relates a bit of experience as interesting as it is suggestive. She was to speak at a small town where she arrived in the afternoon. At the station she was met by the president of the local W. C. T. U. a soft-voiced woman, with a young face beneath silver hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks.

At a crossing a bright-faced boy stood waiting for the ladies to pass and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting and the gray cap covered the brown curls again as they drove on. "One of your Sabbath School class?" ventured the speaker. "No," replied the hostess; "my son Harry."

As they approached the home they nearly overtook a young girl of about fourteen and middle-aged man walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him, then, bowing, he passed on.

"This is our home; that is my husband."

"And you have another guest, or is the young lady a caller?" asked the speaker.

"That is our Margaret, our eldest child. She and her father are great chums."

That evening at the daintily-appointed tea table the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious.

But even as she thought the mother spoke. "Mother knows you are sorry dearest. Just let it pass and overcome it" while the father, with ready tact, engaged the speaker in conversation.

THE CRUELTY OF RIDICULING CHILDREN.

"When I'm big," announced Sylvia, "I am going to lecture—" Before the last word was out there was a shout from her brothers and sisters.

"You lecture, Sylvia? Huh, you'd look well on the stage with your pigeon toes."

"What would you say? Folks have to be born smart to lecture."

Sylvia's going to be a lecturer, he, he, he," and so it went on, this storm of ridicule unchecked by the foolish parents. Sylvia left the table in tears, and was scolded by her mother for being cross. But that was not the end. Poor Sylvia was teased and tormented for weeks, and her ambition ridiculed in the presence of every visitor, until she became sullen and silent.

Sylvia grew more to womanhood and did become a lecturer, and a good one, but to this day she will refuse to speak if any members of her family are in the audience.

"I am awkward and ill at ease in the presence of my family," she says, "because of what they made me suffer from ridicule as a child. I can never do my best or appear to advantage when any of them are present."

Don't you know many cases of the kind? I do and I know one splendid woman who hates to be where her people are.

"They have made me feel all my life that I was a fool," she declares. "They cannot expect me to be happy or at ease among them."

There is a bit of barbarism in children that makes them ridicule their brothers and sisters, and many unwise parents permit it unreproved, without realizing the lost confidence and diffidence and actual suffering that it causes. I firmly believe that many a life has been spoiled just because a child's confidence in itself has been destroyed by ridicule.

If children are awkward don't tell them so; put them where they can see grace and be taught to acquire it. We need all the confidence we can muster up in ourselves and others. Don't ridicule anybody for anything. It is wicked and useless, and does untold harm.—Cynthia Grey.

Little Eleanor, who was very fond of chickens, stood over a dead rooster. Thinking that something good ought to be said, she remarked between her sobs, "He was always so glad when one of the hens laid an egg!"

A DREAM WORLD.

In Which a Child's Idea Is That "Everybody Loves God."

Stella, the lovely child heroine of William J. Locke's "Stella Maris," is pictured as living in a dream world of rare beauty and happiness, from which the love of friends has shut out all knowledge of wrong and evil. Thus her idea of religion and man's need of it is a peculiar one. In the April Century she is shown as talking wisely with John, her faithful friend and "Great High Belovedest."

"We aren't good like the angels, I know," she remarked with the seriousness of a young disputant in the school of Duns Scrotus; "but men don't kill each other, or rob each other, or be cruel to the weak, and nobody tells horrible lies, do they?"

"I think we've improved during the last few thousand years," said John.

"So," said Stella Maris, continuing her argument, "as the fathers have no particular sins, they can't be visited much on the children. And if there are no wicked people to go to hell, hell must be empty, and therefore useless. So it's no good believing in it."

"Not the slightest good in the world," said John, fervently.

"And now that everybody loves God," she went on, "I don't see what's the good of religion. I love you, Great High Belovedest, but there's no need for me to get a form of words to say 'I love you, I love you,' all day long. One's heart says it."

"What's your idea of God, Stella dear?" he asked in a curiously husky voice.

She beckoned to him. He drew his chair nearer and bent toward her. She waved her fragile arms bare to the elbow.

"I think we breathe God," she said.

Never you worry,
Never you fret;
Green will the grass be
On the graves yet;
Those your heart longs for
Draw near to you;
Keep yourself ready,
Keep yourself true,
Those you remember,
Can God forget?
The best hasn't happened
To any one yet.

Our Young People

HOW THEY WERE CURED.

"I'll tell you, Daisy, something nicer than playing dominoes," said Kitty, packing them neatly away in the box. "It's helping each other improve."

"How?" asked Daisy, settling back into her chair, for a "good listen," as she said when a story was in order.

"Well, just this way. We'll each get a little blank-book and then write down each other's faults, then trade books, you see."

"Splendid!" cried daisy, skipping out of her chair, and clapping her hands, "and we'll have it for a 'secrick' and not tell anybody."

Daisy lived next door to Kitty and they were almost constantly together during their waking hours, and aside from occasional little spats," which never lasted but a moment or two, they were the most peaceable of playmates and it gave one pleasure to see them together.

The program was changed completely now. Instead of playing in their usual happy and contented way, they fell to studying one another critically, and making laborious entries.

A coolness and a feeling of unfrendlness, such as they had never before experienced, gradually came between them. The day at length arrived when the books were to reveal to each her faults. Daisy came over, and with many misgivings the books silently changed hands and they sat down to read.

For a long time the ticking of the clock and the purring of the kitten in the window were the only sounds in the room. Then a little book came flying across the floor, turning many somersaults before it collapsed utterly, and an angry voice exclaimed:

"You are just as mean as you can be to write such things about me!" and Kitty's tears began to flow.

"Well, you are a hateful old thing, and I shant never come to see you again. So there!" and Daisy flounced out of the house in high dudgeon, too angry and hurt to even think of her hat.

Kitty threw herself on the sofa, and here her mother found her, bundled into a dejected little heap in one corner of it, crying bitterly.

"Why, Kitty! what is the matter, and where is Daisy?"

"Gone home; we've fit," sobbed Kitty.

"Impossible. How did it happen?" exclaimed her mother, sitting down beside her; and by a few adroitly put questions she learned the trouble, and, picking up the books off the floor, she read the following:

KITTY'S FAULTS

Don't bite your nails so much.
Don't feel so big in your white hat.
Don't leave your clothes on the floor.
Don't sit on your foot, it's unproper.
Don't be mad when Freddie Blake gives me gumdrops.
Don't carry my doll by the leg.
Don't blow on my bird when he sings too loud.
Button up your own shoes, I do.

DAISY'S FAULTS

Don't throw your bonnet on a chair.
Don't get mad when I dress the kitten up in your doll's best things.
Put your hand over your mouth when you gape.
Don't act so silly in Sunday-school. You make me sick.
Don't think you are so smart sometimes before the boys.
Don't open your mouth so wide when you laugh.

With difficulty Kitty's mother suppressed a laugh that threatened to burst forth, and said:

"We can not expect to keep our friends if we criticize them in this way. We find it hard to bear when told our faults in the kindest and gentlest manner. Our enemies are ever ready to enlighten us on that score, and even then it does not wound us when a friend takes us in hand. It takes any amount of tact, my dear, and, instead of searching out the faults, it's better to find out the good qualities; then you had better write a note to Daisy at once and make up. You can't afford to lose her friendship nor she yours."

Kitty dried her eyes and sat down to write.

When she opened the gate to carry the note to Daisy she spied the little girl coming out of her own, evidently on the same errand.

They hurried toward each other holding a note at arm's length before them, with a look at once timid and questioning; then a smile of forgiveness beamed from both faces, and feeling that the trial was at an end, they sat sociably down on the edge of the sidewalk and read their respective notes. Daisy's to Kitty ran:

"My dear Kitty I am not mad no more and hope these few lines will find you the same. Yours sincerely, Daisy."

And Kitty's:

"Dear Daisy I am sorry we tried to improve. Come over, mamma is going to make caramels. p. s. and get your hat.
Yours respectable, Kitty."

"We won't ever do it again, will we, Kitty?"

"Never! Mamma says we must use 'tacks' when we tell faults."

"Tacks! How?" asked Daisy, wonderingly.

"Oh, I can't tell how," said Kitty, feeling herself in deep water, "I s'pose we'll know when we've growed. Come, Daisy, there's mamma at the window putting on her apron," and hand in hand they happily hopped up the walk as happy as two nice little girls could possibly be.—Advocate.

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